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In his New Verse days

**'I COULD NO LONGER, NOW,
BILLHOOK MY VICTIM AND SIT
ON HIS CORPSE AND ENJOY
A GLASS FULL OF HIS BLOOD'**

THE BRITISH MUSEUM catalogue, which is not notable for being up to date, lists more than twenty titles associated with Geoffrey Edward Harvey Grigson: books written, anthologies made, selections chosen, encyclopaedias edited, artists' collections introduced, Archaeology, botany, geology, literary essays, poetry, travel, English drawing and the British Museum art treasures, Cornwall and Wiltshire, the Englishman's War and the *Shell Country Book*, he is interested himself in or been interested by all these. It seems strange that this Geoffrey Grigson could live in the same skin with the author of sharp reviews and often sharper letters to periodicals, the sort of lines like these from a poem in his new collection, *Ingelston Ice Cream*:

GEOFFREY GRIGSON: *Ingestion of Ice-Cream and other Poems*. 72pp. Macmillan. 30s. (Paperback, 12s. 6d.)
GEOFFREY GRIGSON (Editor): *A Choice of William Morris's Verse*. 160pp. Faber and Faber. 25s. (Paperback, 10s.)

"large, awkward, ill-arranged house facing warmly to the south over a small valley" in the parish of Pelynt near Looe. The naturalist's eye with which the garden is seen no doubt owes something to hindsight, yet nobody could question the genuineness of the emotion that comes through:

sycamores planted by a pluralist vicar in the eighteenth century, none count so much as the laurels. Their stems were long, clean, thick and black, in their strongest black after rain. Their leaves shone on spring mornings, as one leant from the bedroom windows. Their flowers, standing up precise and white from the glistening leaves, were one of the first natural excellences of which I was conscious.

Such writing about childhood must always be near an edge of sentimentality. In Grignon's case it stays on the right side because the descriptions are enlarged by knowledge, illuminated always by curiosity. The seventh son of a clergyman three times married who was in his sixtieth year when this last child was born, he is fascinated by the family history and its East Anglian background, the clergymen and land-

owner. "the arms of Grigson, with all their quarters, in an oak frame" which hung in the drawing-room above the bureau in which his mother kept his father's love letters. Family history, local history, a taste even in childhood for antiquities, these are the things that the forty-odd-year-old Grigson records. "I was still pretty young when I began to collect Cornish books, catalogue parish papers, examine the apportionments for field names, search out burrows which were ploughed almost flat, and look for chipped flints and arrow heads."

These explorations and discoveries had their emotional content, and so had his association with the villagers—like the illiterate Bessie, "small, neat, rufus-cheeked with darker veins among the red". The uneasy relationship between the boy's complaining forgiving father and his "moderately Tartarish" mother is delicately shown. But the kind of openness with which all this is, put down does not extend to other emotions, pleasures, discoveries and sorrows in his adolescence and manhood. These are no more than hinted at, presumably because they contain memories too painful for explicit description. School is mentioned as hateful ("If only I had never entered the desert of a public school"), but beside, such a detailed account as George Orwell's his picture of it is impressionistic, slight. Life at Oxford is done in similar flashes, girls are mentioned, frustration indicated. The honeymoon prelude to an unhappy marriage is written about like this:

They were not in some ways the hardest
part of weeks far from it. I had

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TLS

60th Year JULY 31 1969 No. 3,518

Jean Paulhan

A good editor of a literary or intellectual magazine is, in the first place, someone who is interested in far more things than he can possibly follow up for himself. He is a kind of cuckoo, constantly laying eggs in other people's brains so that they may hatch out as articles, short stories or poems. Or he can be considered as a sort of psychological diviner, guessing at the presence of unborn works, pushing authors in the direction of their greatest talents, refusing to be put off by their neuroses and perversities, and helping them to give birth through a mixture of encouragement and chastisement.

Judging by the recently published volume of tributes, Jean Paulhan et

La Nouvelle Revue Française (NRF, May 1969, 15fr.), Jean Paulhan, who died last year after presiding over the destinies of *La Nouvelle Revue Française* for more than a generation, had precisely these qualities. He was interested in anything and everything, he could perceive ability even in unpromising beginnings, and he flattered or irritated his contributors into doing their best.

It is true, of course, that the writers he had to deal with were among the most brilliant in the history of French literature, and they can now be seen in perspective as the last flowering of the late nineteenth-century bourgeois culture. The most famous of them, including André Gide and Roger Martin du Gard, had come together to found *La Nouvelle Revue Française* several years before Paulhan succeeded Jacques Rivière as editor, after the latter's untimely death in 1925. Paulhan himself, in comparison with the outstanding figures, could at first seem like a minor personality, a lower-middle-class provincial with more taste than talent, who would turn the review on behalf of the great men. There was, as it happened, a deep strain of diffidence in his character, which led him to attach less importance to his own writings than to the works he could obtain from others. He

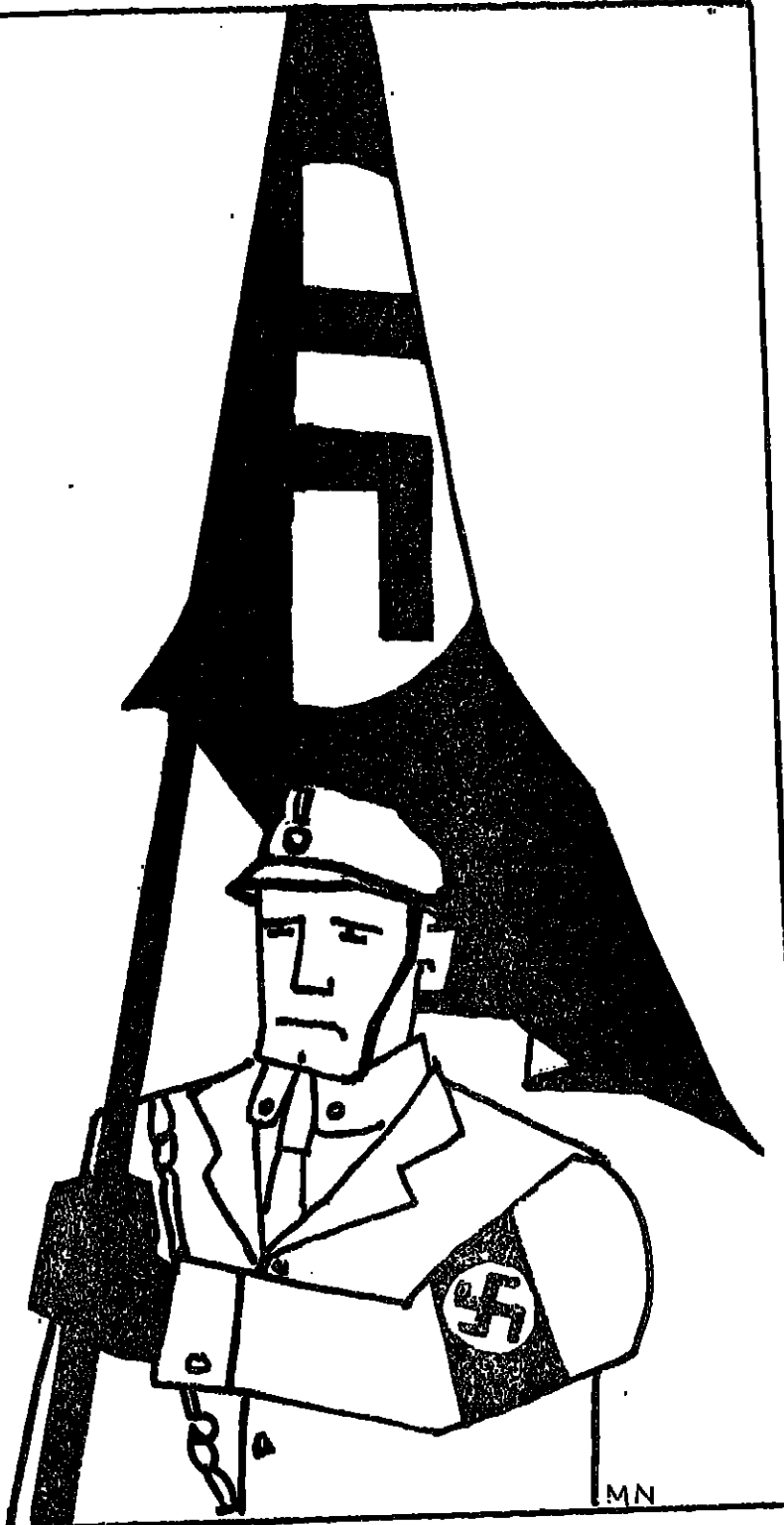
certainly took his editorial duties very seriously and, from 1925 to 1940 and then again from 1953 to his death, his foremost preoccupation was the production of successful, well-balanced numbers.

It is difficult for a reviewer to maintain its identity over a long period unless there is some devoted, and fundamentally strong, character in charge, who is thinking about it as an independent entity rather than as a vehicle for the occasional expression of his own opinions. The NRF under Paulhan had a much less chequered existence than *Les Temps Modernes* has had under the editorial committee presided over by Jean-Paul Sartre. Sartre has obviously given his review only intermittent attention and he has few, or perhaps none, of the qualities of an editor. One could not expect him, for instance, to appreciate any contributor who did not fit in, in some way or other, with his own very definite preconceptions.

It would be interesting to compare the three major French literary reviews which have succeeded each other, and also coexisted, since the First World War—the NRF, *Les Temps Modernes* and *Tel Quel*. No doubt some scholarly specialist will soon get around to the task. But we can say at once that the NRF bene-

fited enormously from the tutelage of bourgeois liberalism: it was so excellent an example of not politically dogmatic, elusive like the two later reviews, did not go in for witch-hunting; it did not believe there was a single philosophy. Although we are now given to understand that this liberalism was a false illusion, we may regret it, because of the concrete it achieved.

Paulhan himself, as he revealed the various aspects of his personality in his writings, to have a very wide range, both a rationalist and a kind of a linguist with a sense of *littérature* with a keen sense of the plastic arts, and possibly quite with an understanding of the darker side of human nature. Many people who had dealt with him and have written about him all found him enigmatic, again perhaps a not unhappy trait in an editor. At any rate, who could, simultaneously, be friend of Gröthuisen and Camus and Ponge, Brecht and Chénier, must have had an exceptionally spacious temperance. The end he may, as some people survive in his own right as a idiosyncratic essayist, but his reputation as an editor secure.

The
habit
to
obeyTHE IDEAS
BEHIND
THE NAZI
MOVEMENT

KARL DIETRICH BRACHER: *Die deutsche Diktatur*. 580pp. Berlin: Kiepenhauer & Witsch. DM 36. (Paperback, DM 26).

STALINGRAM'S new book *The German—and not the Nazi—dictatorship* Professor Bracher takes his stand against those historians who tend to see in Fascism and Nazism a European, rather than a typically German, phenomenon. While they would stress the parallels between the Nazi movement and Fascist movements in other countries, he would emphasize the similarities of their ideologies and their social and historical backgrounds, or might consider "Fascism" a product of "monopoly capitalism". Professor Bracher seeks the roots of Nazism in Germany's peculiar historical development and ascribes its strength and its specific features much more to German and much less to any general characteristics of the period. Perhaps he would not subscribe to the recent statement that Hitler was "the only Fascist", but he would certainly consider him a phenomenon *sui generis*.

Indeed, powerful arguments can be advanced in favour of and against this thesis. Without going back to the days of the Teutonic Order or of Luther (as some writers have done), it is certainly true that a virulent and aggressive nationalism began to penetrate Germany in the early nineteenth century—a reaction to defeat and occupation by the French and to the disintegration and dissolution of the old German Empire.

Academics such as Fichte then preached to enthusiastic audiences that the Germans were superior to any other people, that they had to fulfil a specific mission in the world, that they alone were capable of think-

ing deeply and originally. The Romantic philosopher Adam Müller wrote that "everything Great, everything Deep, everything Durable in European institutions is German". Ernst Moritz Arndt aimed at including in a united Germany not only the Habsburg territories but also the Netherlands and Switzerland. He despised and hated the French with a passion that was echoed by Heinrich von Kleist: "Dam the Rhine with their corpses! . . . Kill him! The world tribunal does not ask you for the reasons! . . . Poison and dagger for the bastards!" A *Turnvater* Jahn tried to lead his pupils back to the days of Germanic greatness and to instil in them hatred of anything French—which was synonymous with softness and corruption.

If outbursts such as these can be explained by the humiliation of defeat and a subconscious feeling of inferiority, it is equally true that the virulence of German nationalism was not assuaged by the great victories of the 1860s and 1870s, by the splendour of a united and strong Germany, and by her rise to the leading position on the continent in the last nineteenth century. Professor Bracher speaks of the "hectic neo-German nationalism of the 'Second Empire'". Contemporaries noticed to what extent the veneration of military glory and the lust for annexations were infecting the middle classes as a result of the easy victories of 1866 and 1870. Ideologies that were to reappear even more strongly after the victories of 1914 to 1916. The "iron chancellor" and the army were adulated, the non-German citizens of the Second Reich were considered inhabitants with minor rights who could only benefit from a speedy Germanization; the nobility and the officer corps retained their paramount influence in state and society; militarism became one of its most pronounced

traits. The German middle classes abandoned their political ambitions and were satisfied with an authoritarian system which to them seemed the best in the world.

There also grew up a specific "German ideology": *völkisch*, racialist and anti-semitic, aiming at a vast expansion of German territory, at strengthening an allegedly Germanic race and at eliminating all "inferior" non-German components. This ideology only infected certain social groups, especially the lower middle classes and the intelligentsia. Its prophets were a German professor who called himself de Lagarde, a Freuchman, Gobineau, and an Englishman, Houston Stewart Chamberlain, who made his home in Germany and married into the Wagner family. But it was in the Habsburg monarchy where the national struggle was much fiercer than in Germany and where the position of the Germans was corroded by the advance of the non-Germans, that the *völkisch* and anti-semitic tendencies produced a pan-German movement under Georg Ritter von Schönerer; it was to have a far more lasting influence than the German counterparty, especially on the academic youth, and also on the young Adolf Hitler. In Vienna, too, the Jews were much more numerous, more influential and powerful than anywhere in Germany, so that the lower middle classes of the Austrian capital feared that their whole position was being undermined by the development of "foreigners", whether Jew or Slav.

It was the transfer of this racialist and anti-semitic pan-Germanism from Vienna to Munich in 1918 and the traumatic experience of a short-lived Soviet Republic in which the Jewish component had been very prominent—that was accomplished in the per-

son of Adolf Hitler. A generation of young soldiers and students humiliated by the military defeat and the "shame" of Versailles proved particularly susceptible to the mixture of fanatical nationalism with anti-bolshevism, anti-semitism, anti-republicanism and anti-liberalism which the Austrian lance-corporal propounded to ever-growing enthusiastic audiences. The echo he soon found proved that he expressed their secret thoughts, their longings and aspirations, their willingness to believe that the Jews and the "November criminals" were responsible for all the ills that had befallen Germany. If Germany had lost the war, that was certainly no fault of the Germans, and the balance must be redressed. If Germany was peopled by a *Volk ohne Raum*—as a best-selling novel proclaimed—then *Lebensraum* must be gained, not only within the frontiers of 1914, as the leading officers of the army desired, but far beyond them in central and eastern Europe.

That such ideas were so widely believed, so generally accepted, especially among the educated and semi-educated, explains the ease with which Nazi propaganda penetrated the masses in the early 1930s and with which the *Machtergreifung* was accomplished. Indeed, one might say that power was not "seized" by the Nazis but that it fell into their lap. Professor Bracher points to the ancient president Hindenburg and his entourage, to the leaders of the army who accomplished a semi-authoritarian, semi-dictatorial government was established in the years after 1930: the kind of government most Germans preferred to a parliamentary government. He also emphasizes that the parliamentary alternative was not seriously tried again after the end of 1929. It was all too readily assumed that democracy had failed in Germany, that there was a structural crisis which could not be solved by democratic means. The number of convinced democrats was anyhow pitifully small, and enthusiasm for the republic virtually non-existent. Contempt and hatred of "the system" were extremely widespread, thanks in particular to assiduous nationalist propaganda from which the Nazis benefited enormously.

Once Hitler and his followers were installed in the seats of power they equally benefited from the German habit of obeying authority and of cooperating with the establishment, especially when it was so avowedly "national". The quick regimentation of the cultural life of the nation would have been "unthinkable without the decisive support from outside so eagerly proffered by writers and artists, professors and clergymen". In the universities, before 1933, there was only a comparatively small number of active Nazis, but there reigned a rampant nationalism, admiration for the display of power and a tradition of abstinence from meddling with politics, which were considered "dirty". The civil servants, with few exceptions, cooperated wholeheartedly, in contrast with the marked reserve they had shown towards the Weimar republic. The army, allegedly non-political and under politically incapable leaders, was won over by the vistas of unlimited rearmament and national greatness, which the new regime offered.

That two Prussian generals were murdered on June 30, 1934, was generously overlooked by the vast majority of the officers: von Schleicher's funeral was attended by the former commander of the army, General von Hammerstein, and one junior officer. It was only much later that opposition circles came into being inside the army; and even then they comprised only a small minority of the officer corps. Only a few of the general officers protested indirectly against the atrocities committed in eastern Europe: many more preferred to cooperate with the S.S., as Professor Bracher shows. Equally large was the number of willing, and often enthusiastic, cooperators among the Protestant clergy, where the "German Christians" formed the S.A. of Jesus Christ. On the Catholic side the conclusion of the concordat with the Holy See in 1933 proved a decisive factor. Indeed, it was not the middle

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was rejected. However, apart from questions of a producer's freedom of interpretation, Albee's "play" was already itself an adaptation of Ciles Cooper's play, and therefore surely less than sacrosanct.

Besides the conflict between "director's theatre" and "author's theatre", a number of more local issues are raised by this affair: notably the excessive bureaucratization to which the German subsidized theatre system is exposed. The producer is in danger of becoming a kind of cultural civil servant ("subsidized" actors are already referred to as *Darstellungsbewerben*, "performance officials"), reluctant to step out of line with the authorities, who will in future restrict themselves to "safe" producers. In this light, Frau Hunzinger's action must be deplored as being both artistically repressive—*Everything in the Garden* had already been given "conventional" performances in Munich, Düsseldorf and Cologne, so the public were not being deprived of the "true" Albee—and rather unnecessary: nobody seems to object to "free" productions of Shakespeare, or even Schiller—whose *Die Räuber* recently received the full pop-art treatment.

Conservationists in the row over the British Museum's future may like to know that in the current issue of

Soviet Literature, an English magazine monthly published in Moscow by the Soviet Writers Union, a chapbook account of what the *Room* meant to one distinguished foreigner; for applied for a reader's ticket as Jacob Richter. We have much about Karl Marx's debt to the library and where he got a Lenin seems to have been greater pains to read than Marx had only to get to Bloomsbury from Soho or Highgate. Locally travelled to London from in 1908, to do some research. *Americanism and Empire*.

The argument over the *Room* has been conducted more prosaically than that by the author of the article, translator. Nevertheless, the time it comes to life again should certainly be somewhat "the invisible and gentle" hypnosis of readers in a library more categorically, "that" ally young, ageless storehouse of human knowledge . . . the Museum and its immortal *Room* (our italics).

We apologize for producing composite West Indian writer's week's Commentary: E. R. Braithwaite. The writer in the throughout was Edward Braithwaite.

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While Charles Marowitz can happily exercise the much-vaulted "cut-up, fold-in" technique by shuffling Shakespeare (even though this may lead to triplication, in the shape of

Shelley's 1816

Arming the Jews

ANAS PERLMUTTER: *Military and Politics in Israel*. 161pp. Frank Cass. 35s.

This book is written almost exclusively from Israeli sources, and indeed the bewildering array of Israeli military terms, political parties and organizations, and personal rivalries will be a little confusing to all but the most erudite of Gentiles. Yet it should at least prove that assumptions of the existence of a single Israeli point of view or an agreed form of the organization of the state are very mistaken. The truth is rather that on all matters, political or religious, Jews are very widely divided among themselves. There are, although Mr. Perlmutter does not deal with this in any detail, the very greatest differences of opinion on the all-important question of frontiers, varying from extreme expansionist imperialism to those anxious that Israel should abandon all her territorial conquests — all perhaps except Old Jerusalem — and who think that it would be a weakness rather than a strength that the state should include large Arab populations. It is indeed fairly clear that had the Arabs had the astuteness to recognize unequivocally Israel's right to exist, these differences of opinion among Israelis would have come much more flagrantly to the surface. The Arabs have kept the Israelis united by their permanent threat, and it is doubtful if they could have been kept united in any other way.

Mr. Perlmutter appears to be a Zionist, but it is not his purpose in this book to criticize Arab policies or to take sides in Israeli politics. In general he is a supporter of General Dayan, or at least as he would perhaps put it — he recognizes that General Dayan's is the predominant voice in Israel; but he assigns to him a very different role from that assigned by those critics who see in him an unqualified champion of regressive policies.

The challenge that confronts General Dayan, Ben Gurion's disciple and heir, is to prove that as a civilian "head of war" in a garrisoned state, he can exploit the 1967 victories to establish an Arab-Israeli rapprochement.

Mr. Perlmutter's book was written before the death of Mr. Eshkol and the accession to the Premiership of Mr. Meir; it would be interesting to know if he still thought that General Dayan was quite so firmly in the saddle.

His main purpose is simply expostory: to show how Israel came to be military — a development surprising to many people who believed that Jews were not fighters and who so confidently prophesied that if it ever came to a showdown the Arabs would easily wipe out the Jews. When the Mandate was established it was not envisaged by other people, or

claimed by the Jews themselves, that they should have any military force. Indeed such writers as Hilaire Belloc in his book *The Jews* criticized the Mandatory arrangement on the argument that it was absurd that the Jews should be given their own home and then be defended in it by British troops. If the Jews wanted their own home, he argued, they must defend it themselves. The Haganah, according to Mr. Perlmutter, emerged out of the discovery that the Mandatory British forces were not willing to defend the Jews against the Arabs and therefore the Jews, if they were to survive, must defend themselves. He traces the development from Jabotinsky's conception that the Jews should arm in cooperation with the Mandatory, to the growth of hostility towards the Mandatory after it had imposed the strict limits on immigration and the Jewish informers against fellow-Jews in the first years of the revolt, and to the subsequent realization that the British would in fact pull out and that the survival of the Jews after that happened would depend on their capacity to defend themselves against the Arabs.

Ever since its establishment, argues Mr. Perlmutter, Israel has been a state under siege, under constant threat of destruction by vastly larger neighbours and with no hope of survival except through superior equipment and the capacity to strike rapid blows. The Arabs can survive defeat; for the Israelis defeat would mean annihilation. This explains why Israel must have a powerful and quickly mobilized army. The issue to which Mr. Perlmutter especially addresses himself is whether it is therefore a militarist (what he calls a praetorian) state — a state in which, as in so many new countries, the army imposes policy on the nation. He considers in some detail the interesting Lavon affair, but argues very firmly that Israel is not in that sense militarist, that the army does not dictate policy, that final determination is in civilian hands, that the nation's leaders — even where, as with General Dayan, they are soldiers — yet derive their authority from their possession of what he calls the popular charisma, and that there is in Israel no separate military caste which is the master of the state. A study of the present situation is most valuable; but it is not just a matter of today, but also what is likely to develop if the present tensions continue.

The reader's curiosity will be much aroused by a number of passing references to nuclear developments in Israel. Mr. Perlmutter nowhere definitely states that Israel has nuclear weapons, but he seems to take it for granted that it would like to have them if possible, and that everything is being done to investigate their possibilities.

Arab admixtures

PHILIP K. HITT: *Makers of Arab History*. 268pp. Macmillan. £2 15s.

JOHN BAGOT GLUBB: *A Short History of the Arab Peoples*. 318pp. Hodder and Stoughton. £2 10s.

JOEL CARMICHAEL: *The Shaping of the Arabs*. 407pp. Allen and Unwin. £2 15s.

People tend to speak of the Arabs as if they were all of a kind. They themselves, by founding a League based on language and a way of life, and gathering into it all Arabic speakers from Kuwait to Morocco, have tried to solidify the image of a single "Arab nation". But the idea has flaws.

Only for the first few generations of their heyday did their breed remain Arabian. Thereafter, though pedigrees remained as important as they still are in tribal desert society, and men liked to claim descent from the Prophet's tribe, nearly all those of distinction drew their strength and brains from an admixture of foreign blood. Receptive, in spite of their compelling missionary zeal, they absorbed the fibres and lore of Greeks, Persians, Berbers, Turks and Indians, so producing the civilization that handed on foreign ideas as well as its own to medieval Europe. Their mixed breed was torn by rivalries, and dissolved into a mosaic of dynasties — a fact that is acknowledged by Sir John Glubb's reference in his title to the Arab peoples, in the plural, and by Professor Hitt when he chooses a Persian illustration for his dust-cover.

Mongrels are tough and resourceful. Of the seven empire builders

and six men of learning whom Professor Hitt chooses as typical of the great age of his kind and kin, most of those best known to the world at large are only half Arab, if that. The radical Caliph Manum, Rashid's two sons, was the one with a Persian mother; Saladin was a Kurd; the physician and philosopher Ibn Sina (Avicenna) had a Persian father and a mother from beyond the Oxus, and so on. *Makers of Arab History*, though leadenly written, has the advantage that it personifies outstanding men rather than chronicling the endless marches and countermarches, murders and feuds that fill most of *A Short History of the Arab Peoples*. Professor Hitt's portraits of individuals give a much sharper impression of the virtues of Arab civilization than do most short books about it.

The rise of civilizations is pleasanter to record than their eclipse. Professor Hitt does not tackle the Arab decline except when he mentions that Ibn Khaldun, "the last intellectual giant of Islam", evolved a science of society that "came too late to arouse any response among his people, deep in their medieval slumber". Sir John Glubb tackles the topic, but his explanation is over-simple and over-pessimistic. It is that all civilizations burn themselves out, like meteors, never to recover. He gives them eight or nine generations, whereafter pioneers lose zest and turn into "the idle and querulous citizens of the welfare state". Persians, Greeks, Italians and Arabs, after handing on the torch, became back numbers and "soon we ourselves shall join them in retirement". The title of *The Shaping of the*

Arabs suggests that Mr. C. Carmichael hopes to probe deeper, but has not the familiarity of the two authors with Arabic. He is primarily an historian, and seems first to have furthered himself by reading Carl Bruckelmann's *Islam: Peoples, on which he draws for his earlier chapters. His lack of familiarity with Arabs leads him into many generalizations that he substantiates with fact. gloomy than Sir John. he sees light at the end of the tunnel.*

For him, modern Arab history is engaged in a twofold "against both the perils of nationalism of the Arab world and the universalism of Islam", but may be summed up in two irrefutable facts: the Young Turks and the Young Arabs. Unfortunately, the Young Turks are not mentioned, but the Young Arabs are. He omits many details but bears out his argument, and role of broadcasting in the common colloquial vernacular, the efforts of the North African to replace French by Arabic, similarity of pattern that is, when revenue, whether born or earned from oil, is all that counts through government channels, and sees signs of rebirth through the alignment, whereas the pattern of arms purchases also does not mention the new brand of divisive factors among Arab League states, on the West and others on the Union.

CLASSICAL STUDIES

so there came into being the collection of twenty epistles, the most famous of Horace's books. Philosophical problems have been discussed in before, and letters in verse had already been written before, but Horace's *Epistles* have never existed in Greek or Roman literature.

EDWARD FRAENKEL, following Wilamowitz and Heinze, prefaced his discussion of *Epistles* in his *Horace* (1957). At Gordon Williams has done simply, is to make the original of the *Epistles* a framework for a reassessment of Roman literature from its beginnings down to the time of Horace in 8 B.C. The volume is not found in many places, but nowhere uncritically reproduces his opinions; instead, it looks at the major critical problem of Roman poetry: tradition and reality.

The book is an impressive achievement for a single author in many respects. First of all, it is not a technical Roman literature but a structural analysis of it, the first of its kind in English. All the passages discussed are based on a book accessible to non-specialists, who, one hopes, will read for pleasure or make it the basis of work in comparative literature.

Secondly, Mr. Williams breaks new ground in making his methodology explicit. He is not a philologist, but a literary scholar. There is a minimum of footnoting, good cross-referencing, and attempts to make the body of the text a logical and critical unit. This is a pity, not only because the notes are too long and diffuse but also because, to readers acquainted with modern French critical writing, Mr. Williams' conceptual vocabulary is a bit old-fashioned. Such readers should not forget, however, that the criticism of classical literature in English is a young art, scarcely a generation old. If Mr. Williams' critical language does not lead us to the doorstep of complete perception, it has at least persuaded the Clarendon Press, who were notably shy of "criticism" of ancient literature before the Second World War, to live national rebellion among its British in 1919, Egypt's present *rotu* *Fortunae* would seem to never attempted to assume a new power of any kind and the elegance, for such a long, complex web of liberating them from the yoke of lords and to the officials from the habit of subservience to them because its argument depends largely on the analysis of individual poems, would have been tremendous. Generalizations are not easy.

A beginning may be made with the book on the side of the central *Epistles*, the subject of Chapter One. The reader is advised to skip the peasant revolt is virtually uninformative table of contents and to turn to the book's central themes. Furthermore, so long as Egypt is involved in Arab affairs and, where the book's central themes are, with the Palestine problem, it will need to rely on a strong and effective civilian control. The author has nothing to say about the way in which Egypt's economic problems could have been solved without placing more power in the hands of the servants and technicians in Cairo. This is no academic discussion. Abdel-Malek begins his book by gesturing that large parts of the 1952 programme are relevant to writing the preface in the light of vast street demonstrations which encouraged President Nasser to take power in June, 1967, he saw the hope in the emergence of a new class in the military class. The author knows that he was mistaken in this little effort has been made to try to turn the country's one party, the Arab Socialist Union, into a channel for popular participation in government. With every eye on the Suez Canal, Egypt's fate depends more than ever on the decisions of its military command. Such a discussion of the major themes does less than justice to its analysis of cultural and political history. On the other hand, it will have done what it set out to do: to bring to the attention of the West a man deeply concerned with the final liberation of Egypt.

A FOLLOW-UP TO FRAENKEL IN THE STUDY OF ROMAN POETRY

for a conversational monologue. The important feature is that the *Epistles* are poems, imaginative works, for which Horace invented a form that exactly suited his genius for writing in the context of personal relationships. . . . The overt literary intention of the *Epistles* is the real one.

According to the programme of the book's logic, it is to Chapters Three and Seven that we now turn for an expansion of this thesis. Chapter Three, an examination of "the part played by traditional elements of form and convention", begins with a discussion of another reply to Maecenas, *Odes* iii. 8. Mr. Williams argues against the conventional interpretation of this ode, seeing it instead as the evocation of a drinking party in the present, in the midst of which Maecenas, no normal guest at such rowdy gatherings, is drawn aside in private by Horace.

This is the preface to a lengthy discussion of Horace's other symposia, which is followed by the analysis of a second, traditional poetic form, the hymn or prayer. Throughout, the procedure is thematic and meandering; it is always interesting, but sometimes does not really provide the insight which the comparative structure should. For example, a brief analysis of Catullus 2 (*Passer, deliciae meae puellae*) is wedged between *Odes* iii. 21. Horace's veneration of the joys of the countryside for the girl Tynaris, Catullus 44, his love of his Sabine farm, and Lucretius's hymn to Venus at the beginning of *De Rerum Natura*. This sort of sand-wiching, which is very good for anatomical purposes, does little to enhance our appreciation of Catullus, whose works are not really suitable for analysis in such a large, forbidding format. In the last part of the chapter Mr. Williams presents a far more satisfying discussion of Horace's poems addressed to Augustus, "from the composing poet's point of view".

In Chapter Seven, Mr. Williams turns to another theme: *saturnus*. . . . *saturnus* is sensibly rejecting the dubious reconstructions of Quintilian on the birth of satire, he focuses his discussion on the *Satires* themselves and their relation to other Roman poems, in particular to Horace's predecessor and model, Lucilius. From the satire, which has no precedent in Greek, he then turns to the love elegy, which may have had a precedent, but none that is known.

Here, again, the discussion is a bit uneven. On Catullus 8 (*Miser Catulle*), for instance, he has little to add to Fordyce, or to Wilkinson on the early Ovid, but he does place them both thematically in an interesting relationship to Propertius, whose "interest in the individual" is so different. However, the treatment of Propertius is also uneven. After arguing most convincingly that in order to understand Propertius well we must treat his work as a poetic unity, he is capable of characterizing these "urbane, often funny, compositions" as "serious poems". Yet he does point out that Propertius "raised the miscellaneous collection of short poems into a major poetical form whose unity depended not only on

A FOLLOW-UP TO FRAENKEL IN THE STUDY OF ROMAN POETRY

GORDON WILLIAMS: *Tradition and Originality in Roman Poetry*. 810pp. Clarendon Press: Oxford University Press. £4 10s.

the personality of the poet but the dramatic unity of the subject-matter". In these poems the poet himself is truly "at the very centre of all he writes".

Returning at this point again to page 29, we are now led to Chapter Eight, for the analysis of convention and autobiography leads Mr. Williams to another major problem: truth and sincerity. This may be the most controversial chapter in the book. While Mr. Williams's literary nominalism is bound to offend some readers, he is justified in putting his position as forcefully as he does, since so much patent nonsense has been written on the alleged realism of ancient poetry. He proposes that "questions of truth and sincerity ought to be translated into questions of literary technique and imagination": a little later, he goes so far as to state that "truth, sincerity, reality and so forth are very crude critical tools". This statement should perhaps be understood as a reaction against a generation of classicists whose critical tools were rather limited: it is, for better or worse, the pivotal point from which Mr. Williams writes the last 300 pages of his volume. His texts for examining this aspect of his thesis are the love elegies; his specific problems are the reality of the girls described in the poems, the sources for the literary forms, the treatment of homosexuality, and the manner in which the elegiac poets treat "themes from the world of contemporary politics".

His conclusions? From a dramatic point of view in appreciating the love poems, "the historical reality of the girls has little relevance to the composition of the poems". On the question of Greek sources, he tells us basically what we know, which in the absence of so much hellenistic poetry is not much. On homosexuality, he argues, a bit surprisingly, that Roman law and custom, which does not tell us how to treat poets as individuals in other spheres, tells us to "regard Greek homosexual poetry as one framework which was available to a Roman poet when it might be more sensible, although the evidence is tenuous, to assume that then as now some poets were bisexual. On the question of contemporary political realism, the discussion interweaves the poetic ideas of Propertius, Tibullus and Virgil with those of Horace.

The other chapters in the book, with the exception of Chapters Two and Six, which both treat sociological problems, follow up, in different ways, the implications of the chapters already mentioned (though, of course, it is not necessary to read them in this order). If Mr. Williams's thesis on the dramatic, autobiographical realism of Roman poetry is to be maintained, it is necessary to take account of two related elements: a complex relationship with the reader, which makes strong demands on his imagination, and the poet's techniques involved in communicating the dramatic situation. Implicated in both of these topics is a reworking of Greek tradition, a subject which Mr. Williams treats passion and especially in Chapter Five, but which he wisely does not make the dominating theme of his volume. The "truth and sincerity" of the *Epistles* also leads to another theme: the handling of each of these issues in a self-contained chapter produces overlapping, and Mr. Williams does feel, at times, a compulsive necessity to rehearse many of the standard controversies of Roman poetry, whether or not he has anything new to add. As his style seems to be a parody of the ponderous German mind he, with justification, admires, one can often feel amid these digressions like a trapped animal, but there is always more than sufficient interest to keep one reading.

Then, turning to a Virgilian description for which there is no known model in Homer, Mr. Williams argues that "in Virgil's poetry invention and re-creation stand on equal terms". In this discussion of the technique of *ekphrasis*, however, there is much to be desired. Studies of this topic have been done by L. Arnobius, H. Laubsberg, G. Schönbeck, and, above all, E. R.ieu. Mr. Williams should have known about some of them. On the other hand, it is a credit to Mr. Williams that, on such a hackneyed theme, he has anything new to say at all. He constantly emphasizes the originality of the Roman working of traditional techniques of thought and expression. For example, he takes us impressively into the music of Ennius, and illustrates how unfruitful for genuine literary appreciation is Bertil Axelsson's theory that Horace's vocabulary contained words consciously avoided by other poets.

Two chapters deserve special mention. Chapter Two deals with "The

tion of Plautus throughout the book is brilliant, and it is a pity, in this respect, that it is not gathered in one place. If there is any general weakness in this chapter, it is that Mr. Williams, excels on historians and dramatic poets, but not on philosophers. For example, he does not seem to know André Pellicier's excellent book on *Antiquité*. In Chapter Ten, he turns to a variety of problems under the heading "observation, description, and imagination". Mr. Williams is traversing well-worn terrain: the poetic indirectness of rhetorical, Roman verse. Roman poets, in general, had a lack of interest in direct, immediate observation; instead, they interposed between "their own vision and the real world the already existing descriptions of earlier writers". His analysis begins with *Aeneid* 1.57-73, the description, known to every schoolboy, of the landing of part of the Trojan fleet, after a storm, on the North African coast. Here there is a description of a harbour, a digression which begins with the tag *ecce locus*. Mr. Williams sensibly rejects the notion that Virgil was making up a pastiche of Homeric epithets or describing an actual location; he is, on the contrary,

creating an imaginative portrait of a harbour, using details which he found in Homer but melting them down, as it were, so that the result is a unified scene with a strong appeal to the visual imagination.

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Other books by Paul Weiss: *Modes of Being* (paper, \$4.95), *Man's Freedom* (paper, \$2.65), *Nature and Man* (paper, \$2.25), *Philosophy of Art* (paper, \$2.25), and *The World of Art* (paper, \$1.95) are stocked in England and are available through

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The last three chapters, Nine on moralizing, Ten and Eleven on aspects of style, contain much that is valuable. On the subject of moralizing, Mr. Williams's position is similar to that on truth and sincerity, which, being "poor enough criteria for judging poetry", are "disastrous when applied to general concepts which have been abstracted from their contexts". He argues for considering, instead, the dramatic relation between "moral and experience, first in relation to the use of simple maxims, then to the use of a 'moralizing' analysis of Plautus's *Amphitruon*. The apprecia-

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Socialism without socialists

ANOUAR ABDEL-MALEK: *Egypt: Military Society*. 459pp. Random House. 58.95s.

President Nasser's revolutionary Government in Egypt has never lacked critics from the right. What is more rare is to find criticism of it from the left. One of the few writers to attempt this has been Anouar Abdel-Malek whose book, *L'Egypte: société militaire*, was first published in France in 1962. Now it has a chance of gaining a wider audience as the result of its translation into English. In addition, the author has added a stimulating preface in which he sets out his analysis of the first fifteen years of the Egyptian Revolution with masterly clarity. This will do much to offset the fact that the rest of the book has been brought up to date only in haphazard fashion. Some chapters take the story of Egypt's socio-political development up to 1963 and 1964, others only to 1962. Again, the author has made no attempt to make use of several important works on the Egyptian economy which have appeared since his book was first written.

Anouar Abdel-Malek is both a Marxist and an Egyptian. While he relies heavily on Marxist tools of analysis he is also very much aware of what he calls "Egypt's specificity". Like many authors from Herodotus onwards he begins with geography and draws attention not only to the commonplace that the system of irrigation has always required a strong government to keep it in order, but also to the fact that Egypt's strategic position at the juncture of three continents necessitates a large standing army. For those reasons it was no accident that the coup d'état of 1952 was the work of yet another group of military conspirators.

Must Egypt be subject to army rule for all time? The author cannot accept this. Although he gives President Nasser's government great

credit for a number of achievements — including, most important of all, its rupture of Egypt's powers of decision over its own economic and political future — he is fiercely critical of much of its policy. In particular he has two related criticisms to make. First, for most of the past seventeen years the soldiers have persecuted members of the left, imprisoning individual Marxists and cutting the communist world outside. Second, it has reinforced its own centralizing logical apparatus which has used an edited version of Egyptian history and a reformed Islam to support its policy of introducing what it has called "Arab Socialism" from the port for the creation of a new class imbued with undemocratic, statist ideas; and an attempt to create socialism without socialists which is bound to fail.

All this, in Abdel-Malek's view, is a tragedy. He believes that the advent of Nasser's military government halted a trend towards the development of quite a different type of political programme which was being put forward by an alliance of various left-wing groups in the years between 1945 and 1952. Like the end to the power both of the class in Egyptian life as a pre-condition for a policy of economic part, on cooperation with other Arab governments. But, unlike them, they of socialism which would counter Egypt's natural tendency towards elitist, centralizing governments by national life, and by creating genuinely democratic forms of government at a local level.

Whether this programme could ever have succeeded is another matter. Leaving aside the fact that the author seems to have greatly overestimated the strength of the "left" in those years, just as he greatly underestimates the power of the Muslim Brothers,

there are a number of other reasons why such a programme could have been very difficult to implement. With the exception of the 1952 revolution, national rebellion among its British in 1919, Egypt's present *rotu* *Fortunae* would seem to never attempted to assume a new power of any kind and the elegance, for such a long, complex web of liberating them from the yoke of lords and to the officials from the habit of subservience to them because its argument depends largely on the analysis of individual poems, would have been tremendous. Generalizations are not easy.

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This is no academic discussion. Abdel-Malek begins his book by gesturing that large parts of the 1952 programme are relevant to writing the preface in the light of vast street demonstrations which encouraged President Nasser to take power in June, 1967, he saw the hope in the emergence of a new class in the military class. The author knows that he was mistaken in this little effort has been made to try to turn the country's one party, the Arab Socialist Union, into a channel for popular participation in government. With every eye on the Suez Canal, Egypt's fate depends more than ever on the decisions of its military command. Such a discussion of the major themes does less than justice to its analysis of cultural and political history. On the other hand, it will have done what it set out to do: to bring to the attention of the West a man deeply concerned with the final liberation of Egypt.

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Poet and the community", and is, through lack of evidence rather than the failure of Mr. Williams to analyse it, inevitably sketchier than Chapter Six, "The Poetry of Institutions".

Mr. Williams begins with the obvious fact that Roman poets, in contrast to the Greeks, never fulfilled an overtly demonstrable function in social ritual. While most critics have merely used this fact as an argument towards a crude theory of poetic naturalism, he asks the further question: what, then, was the role of the poet in the community? How did he transform his social disfunctionality into a medium of poetic innovation? In answering this question, he takes the view that Roman poets, in general,

took the forms of poetry, which for the earliest poets had represented the

shapes imposed on their poems by actual social occasions, and used them, as moulds which could shape and even suggest their own poetic ideas.

The function of the Roman poet therefore bore a much closer relation to his individual social status than to a programme of festivals and athletic contests. Under the influence of hellenistic education and the growth of leisure, the position of the poet changed enormously. It is not Horace, *arbiter libendi*, who is near the creative source of Augustan poetry—as some of us, even after Fraenkel, are still taught—but the Horace who transforms the patronage of Maecenas and Augustus into vehicles for genuinely novel poetic experience and expression.

"The Poetry of Institutions", perhaps more than other chapters, is a book within a book. It does not have

the introductory function of Chapter Two, and, in contrast to it, contains much that is original, and in a subtle way, a challenge to orthodoxies of taste. The analysis of marriage, for example, has implications for some currently held notions of "courtly love" in modern literature. Mr. Williams explores the classic text: the relationship of Dido and Aeneas; Virgil clearly modelled the episode on the love of Medea and Jason in the *Argonautica*, but had before him a much more difficult task. Medea and Jason, ideally apart and in the role of romantic lovers, were the models of conventional taste, while the love affair of Dido and Aeneas contradicted some of the most sacred mores of Roman life. Dido had a dead husband to whom she owed her personal loyalty and, as well, a grave responsibility toward her people.

Aeneas could save her personally through his love, but by doing so he would destroy himself as an epic hero and mar the destiny of Rome.

What is even more interesting than the mere facts of the situation is Virgil's handling of traditional elements. Allowing for the initial reception of the Trojans in Carthage, which is divinely manipulated, the dominant element in the drama which follows is its human setting. In presenting Dido's reflections on her marriage to dead Sychaeus and her culpable and false marriage to Aeneas both in terms of the traditional Roman marriage structure, Mr. Williams strikes a parallel with his analysis of the personal, autobiographical element in the *Epistles* of Horace.

He applies the same literary/institutional analysis to Propertius's

elegy on Corinna and to the *Fasti* of Terence. But he is at his best in the *Mosella* of Plautus, an extremely long "toilet scene" Philaeneta, a girl, dresses with help of her maid, while Philaeneta's lover, makes comments on her conversation. Philaeneta was slave-girl whom Philaeneta bought and set free. There is a question of his marrying her, as critics have assumed, but here, as in Roman marriage to Philaeneta, the "emotional" relationship between two people, who live under the same roof, is the dominant element. Rhodesia's declaration of independence has aggravated this situation for nearly four years while the question of practice of sanctions is tried in a review. The reader is left with a sense of the face where a second volume

looked for relief as a state "which finds itself confronted with special economic problems arising from the carrying out" of sanctions. There was possibly a case for compensation from an international fund which would recognize the losses suffered by Rhodesia's immediate neighbours if or when they seriously applied the sanctions so light-heartedly demanded by the majority of states comfortably remote from Africa.

However that may be, Zambia will inevitably remain for years to come linked with South African sources of supply. On his last page Mr. Hall foresees this future dilemma: The price of copper must fall within the next decade, if all previous cycles in the metal markets have any meaning. When it does, Zambia will suddenly find itself short of money and unable to live in the manner to which it has grown accustomed. The South Africans will be most ready to help out, on terms: that Zambia promises to be friendly, to cooperate and join the club. It is then that Kaunda's principles will face their greatest test.

Kaunda's dilemma Rhodes's nemesis

BRIAN ROBERTS: *Cecil Rhodes and the Princess*. 405pp. Hamish Hamilton. 42s.

Few of Rhodes's biographers resist the temptation to depict him in the guise of a colossus. Brian Roberts refuses to be overawed by the legend: his Rhodes is of mere human stature, a person with motives more readily understandable than we have read about before. And if this Rhodes is hardly more lovable than the others, at any rate he is someone for whom it is possible to feel a genuine pity.

Mr. Roberts introduces his book by setting out the terms Cecil Rhodes, towards the end of his life, laid down for the selection of his biographers. The "budding head-prefect" qualities of these ideal young men—their unselfishness, devotion to duty, success in outdoor manly sports, etc.—read today like some strange burlesque. The men who influence history are seldom such paragons, nor would Rhodes himself have qualified for one of his scholarships.

Yet it was masculine men of this sort, more or less, with which Rhodes was inclined to surround himself, and such personal emotions as he allowed himself were satisfied by the companionship of these men rather than by any relationships with the opposite sex. In Victorian terms he was a "woman-hater".

What then of the Princess, the scheming Polish-born Catherine Radziwill who left behind a trail of intrigues in Europe to set her cap at Rhodes, in the process setting insular Cape society abuzz with scandalous rumours of high romance at Groote Schuur?

The Princess may at first have believed she could persuade Rhodes to marry her, but when she acknowledged this to be hopeless her efforts were aimed at creating an *illusion* of intimacy, for the public benefit. Among other things this involved campaigning ardently on Rhodes's behalf, even bringing out a weekly review exposing the imperial cause called *Greater Britain*. (The fact that she had no money to finance such a project did not deter her; but it was to cause her downfall when she set out trying to cash promises notes on which Rhodes's signature had been forged.)

What hold the Princess had on Rhodes, then, was purely political. In fact it seems to have been so great that it forced Rhodes to return from England, against his doctors' advice, to the full heat of the Cape summer. This was in order to attend the court hearing in proceedings relating to the promissory notes; Rhodes died before the trial was over.

Mr. Roberts believes that the mysterious "missing Radziwill documents," referred to during the trial, included material concerning the Jameson Raid, material indicating not only Rhodes than by any relationships with the opposite sex. In Victorian terms he was a "woman-hater".

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Biafra's tragedy

ARTHUR A. NWANKWO AND SAMUEL U. IFEJKA: *The Making of a Nation: Biafra*. 361pp. C. Hurst. £2 15s.

The authors are young Biafran academics. In the first, major, part of this volume they trace the development of the Nigerian-Biafran situation from the creation of modern Nigeria by the British, through the live-and-let-live policy of independence before the first military coup of 1966, to the declaration of Biafran independence by Colonel Ojukwu. Mr. Nwankwo's postscript "My people suffer" describes, in moving terms, life in Biafra under war conditions.

In their treatment of the successive crises which beset Nigeria after independence in 1960—the census question, the unifying of Lagos over the vice-chancellorship of Lagos University, the western region political uprisings, for example—the authors provide a detailed and well-informed background account of events which have had a profound effect on the development, and disintegration, of the Federation.

They look at the issues with a scholarly eye, but their scholarship is strictly tempered by their own basic sympathies. They are, first and foremost, Biafrans. This leads them to

take a rather over-simplified view of events in the period following Biafra's secession, and shortly before that. For example: "Thus at the dawn of that momentous Tuesday, May 30, 1967, the firm, slow and articulate voice of Lt.-Col. Chukwuemeka Odumegwu Ojukwu brought the good tidings to the 14 million anxious Eastern Nigerians." One may legitimately question the unanimity of support for Colonel Ojukwu. One may legitimately doubt the unqualified goodness of the tidings he announced.

At the same time, it is difficult to question the reality of the circumstances which led Biafra to secede, or of the conditions which subsequently encouraged her to remain separate. The British Government have just published their version of the Nigerian situation—*Conflict in Nigeria: The British View* (H.M.S.O.)—designed to justify British policies which have been severely criticized. It underplays virtually all the issues which for the Biafrans, as Mr. Nwankwo and Mr. Ifejika emphasize, are crucially important.

Probably the fact is that no truly objective assessment of the Nigerian situation can be produced at the moment. That being so, Mr. Nwankwo and Mr. Ifejika, by stating the Biafran case in its historical perspective, have helped towards a real understanding of the crisis.

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In comparison

JOHN HIGGINBOTHAM (Editor): *Greek and Latin Literature. A Comparative Study*. 399pp. Methuen. £2 10s. (Paperback, 28s.).

In an interesting preface, Mr. Higginbotham, deploring artificial subject barriers, and students of the ancient world who believe the humanities end with Tacitus, and medievalists and modernists who have no knowledge of the ancient poets of their world. "This book," he continues,

has a twofold function: to serve the classics by indicating the lines along which study of a given genre may take place by giving an account of the development of that genre in Greek and Latin, pointing to where the influences of Greek on Latin and both on later literature, where relevant, are apparent, and presenting material for further study in the form of a bibliography; but it is to be hoped that it will also serve the student of Milton who wishes to know something of the development of the classical epic, the student of Racine or Molière or I. S. Eliot who needs to know about themes and structure in classical drama, the historian and the philosopher who also need to know about the earlier origins of their subject.

The volume is not intended, then, to be another history of classical literature, but its approach is comparative. We must beware of studying in isolated compartments two languages like Greek and Latin, between which so many interesting parallels and analogies exist.

But the task of an editor is hard. Collaborative books of this kind, rather frequent these days in ancient literature and history, do need tight editing. Mr. Higginbotham has not, in most cases, quite got his contributors to carry out his comparative aim. Too many of these studies turn out, more or less, to be accounts of the Greek literature followed by

accounts of the Latin without enough comment on the relationship between the two. Some of the authors pay attention to the editor's insistence that there is still a story to be told after Tacitus, but not all of them do. There is also an indecisiveness about whether *Nachleben* ought really to be included, and the result, in most chapters, is an almost telegraphically brief mention of this theme—too brief to be of any use.

Apart from these points, the essays are generally good, and will serve classicists and non-classicists alike. Professor Armstrong's "Philosophy," after rather prolonged wrestling with the problem of what he ought to be talking about (since the best philosophy was sometimes the worst literature, Maurice Balme's "Lyric Poetry" is efficient, though the list of translations should either be expanded or removed. John Fancourt Bell's "Elegiac Poetry" will be useful for reference, even if it is strange to see Tibullus given more attention than Ovid. On the origins of "Pastoral Poetry" Robert Coleman refuses to speculate, but he does give some idea of the transition from Greece to Rome. A serious analysis of "Didactic Poetry," provided by Alistair Cox, is something that one does not very often come across: he mentions, but naturally has little room to assess, the view that the *Georgics* inaugurated a new genre of "descriptive" poems. David Cairns deserves sympathy for the task of having to describe "Epic Poetry" in twenty-eight pages, plus four of bibliography which will help readers to keep up to date.

Rosemary Marriot's "Comedy" finds space for serviceable description of the conditions of performance. The editor of the volume, on "Satire", clears up some modern misconceptions about what the ancients meant, and did not mean, by the term. David Raven, discussing tragedy, makes judicious points, especially on Seneca (this type of book tends to be better on the rather less great than on the very great), and he devotes more attention than most to *Nachleben*. With regard to "History", Christopher Turner has attempted something different from his fellow contributors. After only the briefest survey of individual historians (in which there is a good note on Critobolus, but nothing about Antimachus), he has devoted a paragraph or two to a succession of special topics, including "Beware of the Tyrant", patriotic exhortations (Critobolus again), various sorts of imitation, and the epic, tragic and biographical "Frontiers of History".

The longest and most detailed essay is on "Oratory". This gives a convenient survey of some of the less-read Greeks. However Stephen Usher, like Professor Armstrong, does not regard it as part of his brief to say anything about the enormous influence of Cicero on European culture. His letters and literary criticism have also been left out, though one must appreciate Mr. Higginbotham's reminder that a place could not be found for everything.

In search of Socrates

NORMAN GUILLEY: *The Philosophy of Socrates*. 222pp. Macmillan. £2 15s.

This stimulating and perceptive book suffers from one major defect, the failure to undertake a systematic evaluation of the sources. In its preface Professor Guiley distinguishes between the historical and the philosophical approach: "The book is not concerned with questions of Socratic biography. Nor is it designed to be a contribution to the so-called 'Socratic problem'." It is a philosophical study. This looks good in theory. But in practice, with a philosopher such as Socrates, to be impatient of the task of establishing what he did or did not say is to be impatient of the task of establishing an eagerness to consider his philosophical significance is to invite disaster. Much of the vast literature on the Socratic question is, nevertheless, But one thing is certain: the Socrates of each of our four main sources, Plato, Xenophon, Aristophanes and Aristotle, is in different ways and to different degrees, a mythical figure. An examination of the motives, assumptions and prejudices of these four writers is an essential preliminary to the study of Socrates himself. Professor Guiley expresses the hope that those who cannot agree with his conclusions about what is genuinely Socratic thought will find this book "a useful study of an important stage in the development of Greek philosophy". But that will not do. If *The Philosophy of Socrates* contains the philosophy of Socrates, as well and good. But if the philosophy here reconstructed is not his, it certainly cannot be said to correspond to a "stage in the development of Greek philosophy" either.

One illustration of how the evaluation of the sources is skimmed concerns Xenophon. Professor Guiley recognizes that at certain points Xenophon draws on Plato's early dialogues. But on other occasions Xenophon is said to provide independent confirmation of what Plato reports about Socrates. Yet the issue of the validity of Xenophon's evidence as a whole is not dealt with. Again, in his treatment of the evidence in Plato himself, Professor Guiley selects certain passages from the early dialogues as typical of Socrates and rejects others as un-Socratic. But the grounds on which his judgments are based are by no means always as clear as they should be, and in the absence of a thorough examination of the problem many of his decisions seem arbitrary. The chief argument he uses to reject Plato's view of Socrates as a convinced and serious sceptic is that neither Xenophon nor Aristotle represents him as such. Here he states the general principle: "When we find in the early dialogues something which is presented as Socratic and yet which neither Xenophon nor Aristotle confirms as Socratic, it seems reasonable to assume that it is something attributable to Plato's own thought." That may be so. But for such an argument from *ipse dixit* to be seen to be reasonable in this context, what is

needed is a systematic analysis of the relation between the main sources and of the reliability of each of them.

Professor Guiley is obviously more at home exploring the philosophical implications of the Socratic method and of the Socratic moral paradoxes. He is on the whole careful to distinguish the consequences of Socrates's positions from those positions themselves. Even so the distinctive feature of Professor Guiley's interpretation is undoubtedly the extent to which he is prepared to attribute positive philosophical doctrines to Socrates. He suggests, for example, that the Socratic method assumes a prior discovery of the truth. When Socrates aims to lead others to see the truth for themselves, he "is already convinced that his method of analysis is able, quite independently of its educational uses, to discover the truth". The scepticism of Socrates in the early dialogues of Plato merely represents, according to Professor Guiley, Plato's attitude to Socrates's method. He argues that Aristotle assumed that the Socratic method was designed to yield certainty in ethics, and on this issue he believes that Aristotle was right.

The final section of the book is devoted to Socrates's conception of the good and it takes, in his political philosophy, his theology and by philosophy of mind. The evidence is limited, but some of Professor Guiley's points are sound enough. Socrates's respect for the law, for instance, is sufficiently demonstrated by his actions, both by his opposition to the Thirty Tyrants, and by his refusal to evade execution. Elsewhere, however, Professor Guiley's reconstruction is more speculative. Socrates was responsible for a new argument for the existence of God, the argument from design, that he attached a new moral significance to such teleological arguments for God as he took over from others. Again the suggestion that for Socrates philosophical activity is not a means of goodness, but goodness itself, is also open to doubt. According to Professor Guiley, Socrates was convinced that the good is sufficiently defined in terms of philosophical activity: the thesis that virtue is knowledge becomes the thesis that knowing that the good is specifiable in these terms is a necessary and sufficient condition of practising what is thus specified as good.

Professor Guiley's thesis in this book is a provocative and largely original one: it involves the rejection of much of the commonly accepted view, derived from Plato, of a sceptical or agnostic Socrates whose firmest belief was that he himself knew nothing. The picture that Professor Guiley puts in its place is, positive one, of a Socrates responsible for important constructive contributions to many different branches of philosophy, as well as to philosophy and method. The interpretation is, however, in many places, conjectured and in his handling of the evidence Professor Guiley takes for granted too much that is open to question. Had he chosen to combine this reconstruction of the philosophy of Socrates with a more thorough examination of the problem of the nature of the evidence, this book undoubtedly would have been a valuable contribution to the study of Socrates, but it would have carried greater weight.

After a long discussion of Plato's account of the paradoxes in the

Protagoras, Professor Guiley considers Aristotle's criticism of Socrates in the *Nicomachean Ethics* and shows the extent of the disagreement as well as that of the agreement between the two philosophers. Aristotle denied that knowledge is a sufficient condition of virtue, though he accepted that it is a necessary one. He agreed with Socrates that there are no cases of weak-will, but what he is right to do in the end, the questions still awaiting elucidation turn on what alternative policies were and are open to Zambia, and how far these are affected by the operation of sanctions. Britain desire. In this section the evidence is paid a price for them but Zambia that Socrates propounded these paradoxes is incontestable, and while one may question the use that Professor Guiley makes of individual passages in Plato, his discussion is based on solid ground and is both subtle and illuminating.

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looked for relief as a state "which finds itself confronted with special economic problems arising from the carrying out" of sanctions. There was possibly a case for compensation from an international fund which would recognize the losses suffered by Rhodesia's immediate neighbours if or when they seriously applied the sanctions so light-heartedly demanded by the majority of states comfortably remote from Africa.

However that may be, Zambia will inevitably remain for years to come linked with South African sources of supply. On his last page Mr. Hall foresees this future dilemma: The price of copper must fall within the next decade, if all previous cycles in the metal markets have any meaning. When it does, Zambia will suddenly find itself short of money and unable to live in the manner to which it has grown accustomed. The South Africans will be most ready to help out, on terms: that Zambia promises to be friendly, to cooperate and join the club. It is then that Kaunda's principles will face their greatest test.

With these brief words, Mr. Hall succumbs to the undue simplicity of analysis which is Dr. Kaunda's weakness. By contrast, Pretoria has long shown itself far from crude in its approaches to client states. One after another of them has come to perceive that nothing in Africa south of the Congo can truly be painted in terms of black or white. By accepting the greyness of realities, while there is time, Dr. Kaunda would not necessarily have to abandon his non-racial ideals. If Mr. Hall had pursued his own analysis deeper along these lines, he would have enhanced the undoubted value of this useful and necessary book.

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dwindled rapidly, before they ceased altogether with the Civil War. This account of the visiting entertainers tells not only of the actors' companies, but of others such as the minstrels, jugglers and bearwards, and it concludes with summaries of the entries about them in the city records.

India

KHAN, RAHMATULLAH. *Kashmir and the United Nations*. 1969. Delhi: Vikas Publications, Rs.26.

Dr. Rahmatullah Khan has written a very competent and well-documented defence of his country's standpoint both over the main Kashmir controversy and over the outbreak of hostilities between India and Pakistan in 1965. This defence is, in fact, incidental to his main theme, which is the reasons for the failure as he sees it of the United Nations to do justice to the Indian case. The most important of these reasons, in the author's view, is the failure of the United Nations to distinguish between its clear duty to condemn aggression, and its own vaguely benevolent desire to encourage the principle of self-determination. The argument of the book is clearly and incisively stated; it is unlikely to convince those who hold that legal principles do not always satisfactorily answer the essential needs of human aspirations and inclinations.

Religion

ATTWATER, DONALD. *Jesus: What He Did and What He Said*. 224pp. Burns and Oates, 25s.

In a modern English translation Mr. Attwater has combined into a single narrative the Gospels of Matthew, Mark and Luke, and has added the Acts of the Apostles and the Gospel of John. The book is much more readable than one might have expected, and it is likely that many people will find it useful.

BUTLER, CHRISTOPHER. *In the Light of the Council*. 102pp. Darton, Longman and Todd, 10s. 6d.

These reprinted pieces from *The Tablet* are the products of Bishop Butler's reaction not only to Vatican II but to the widespread discussion that it provoked. Even though sometimes one could wish that he had been more specific, the book is abundant

dantly worth reading, for there is in the essays his strong personal belief and a very acute insight into the issues involved in the current debate about the Church and its direction. Like everything that he writes, the essays are beautifully clear.

SIMONSON, WERNER. *The Last Judgment*. 181pp. Constable, 30s.

Werner Simonson was born in 1889 of Jewish descent near Berlin. He was a very able boy who did well at school and university, entered the legal profession, and became one of the leading judges, and was appointed to the Appeal Court in 1925. He had served and been taken prisoner in the First World War. Circumstances in Germany were extremely difficult: there were thirty-four parties in the Reichstag, inflation reached a fantastic level, unemployment was everywhere desperate. Germany was cruelly crushed and was despairing, with faith neither in itself nor in God. The Nazis came to power and enthusiasm returned, but part of the enthusiasm was Germany's Aryan destiny and there came a huge wave of anti-semitism in which in 1933 Simonson was dismissed from his appointment. In 1928 he managed to get to England, but could not bring his Aryan wife with him. His family were Christians, and George Bell, the Bishop of Chichester, befriended him, so that he went to Cambridge as a theological student and was eventually ordained in the Anglican ministry. Now in retirement he has written his autobiography with his wife and son happily in England.

It is a fascinating story, the tale of a kindly, very able man caught in the coils of the German pogrom who because he knew someone who could speak for him managed to get out just in time. The book is written very objectively, calmly and without rancour, but the fear in which he and his family lived during those last years in Germany is tragically plain.

Social Studies

GORDON, DAVID. *Women of Algeria: An Essay on Change*. 98pp. Harvard University Press, London; Oxford University Press, 28s. 6d.

For Algerian women independence promised emancipation and equality. But this promise has not become a reality; indeed, like a mirage in the Algerian desert, it has seemed at times

as in 1965 to be receding ever further into the distance. Women, however, have not accepted this disillusionment in silence: the columns of the Algerian press vibrate endlessly with polemics on the position of women; Algerian women novelists and writers have dealt at length with the subject, and foreign sociologists have added their voice. David Gordon reviews this literature up to 1966 (the year in which the major part of his book was written) and concludes, as did Fadela M'Rabet in *Les Algériennes*, that although the present offers little joy for Algerian women, the rapidly expanding educational opportunities for girls should in the long run bring them genuine freedom.

POTVIN, JEAN. *Without a Wedding Ring: Casework with Unmarried Parents*. 148pp. Constable, 30s.

From years of work with unmarried mothers, the author writes about their problems with a combination of sensitivity and good sense. Almost entirely free of pretentious claims commonly found in the literature of social workers, the book portrays well both the immediate and long-term difficulties faced by the unmarried mother and her child. The responsibilities and hazards for those whose task it is to help are also conscientiously, if somewhat less fully, explored. Not only social workers but health visitors, nurses, teachers and others should find this book an aid to closer understanding of unmarried motherhood.

Sports and Pastimes

ILLINGWORTH, RAY. *Spinner's Wicket*. 160pp. Stanley Paul, 25s.

The fact that Mr. Illingworth is, by a set of curious chances, now England's captain, gives an interest to *Spinner's Wicket* which, in itself, it sadly lacks. It is in the comparatively new tape-recording tradition, and announces itself as "told to" the indefatigable Mr. Peter Smith, Mr. Illingworth is not exactly a brilliant conversationalist, if the book be taken as a prolonged talk, but what he has to say about himself and his chosen career is modest and intelligent enough. He shows himself to be one of the numerous band of practising cricketers who are apprehen-

sive about the effects of too much one-day cricket on the health and future of the game.

MARSHALL, JOHN. *Lord's*. 182pp. Pelham Books, 35s.

Sir Pelham Warner wrote what might be called the official history of Lord's, but that is no reason why a less orthodox and conventional book should not be written on a subject so rich in interest and material. Mr. John Marshall shows himself to possess an easy, colloquial style, and it is seldom that his sense of history betrays him. His narrative begins at the beginning and goes on to the present day, while he adds his own comments and experiences to the events he is describing. He has a proper enthusiasm for the ground and its players, and best of all, perhaps, is his dramatic reconstruction of the happenings in the West Indies versus Middlesex match in 1928 when Laurie Constantine, even more than Fowler before him, brought victory to his side by a series of fantastic feats in all departments of the game when the odds were all against him.

Transport

BATES, ALAN. *Directory of Stage Coach Services*. 183p. 100pp. £2 10s. Bradshaw's Railway Manual, Shareholders' Guide and Directory, 1869, 119pp. £3 10s. Newton Abbot; David and Charles.

Two more esoteric and entrancing resurrections in the David and Charles library of the nineteenth century. The *Directory of Stage Coach Services*, printed in a kind of photographic felt-tip, gives us a detailed picture of passenger transport in Britain at the start of Victoria's reign, and a grueling evocation it is: the Royal Mail coach from London to Holyhead, for example, left the Swan With Two Necks at 7.30 in the evening, and plodded up through Birmingham, Shrewsbury and Bettws-y-Coed, swaying, creaking and relentlessly rumbling, to reach Holyhead at 10.55 the next night. *Bradshaw's Railway Manual*, printed in enlarged facsimile, reflects the very different world of 1869, and is an index of the 400-odd railway companies then financed or managed by Britons: they included lines in every part of the world, Royal Swedish to Northern of Buenos

Ayres (sic), and offer an eye for the economic advantage, a geological supremacy—and the science of know-how.

FLANAGAN, PATRICK. *Travels in Ireland 1880-1910*. 184pp. Pelham Research Associates.

This is a choice selection of photographs from the massive Lawrence now in the National Library of Ireland. William Lawrence 1932) produced, among other picture postcards, a series of photographs out to the events. They reaped a rich harvest. Here depicted are horse-drawn carriages, steamers, motor cars, way trains—all in their heyday. Photographs form a valuable record of the changes in Irish travel, they also tell us a lot about the way of life and what Irish women of the period looked like. Flanagan describes very fully each photograph and shows the routes on the different modes of transport.

Travel and Topography

BAIGENT, GARY. *The Unsettled*. 123pp. Auckland: B. Hall and Janet Paul. NZ\$3.75.

Apart from the fine technical details of these photographs—Mr. Baigent does not have to resort to get something interesting in one—the view they present of the land is something the tourist is shown and the prospective immigrant is never told about. The land is rather more beautiful than photos suggest, but what Mr. Baigent really captures is the mood of living in what is a frontier town struggling in the twentieth century: it is not the land of the suburban malcontent, or the semi-luxury of the mercantile elite. This book is of the Maori and Cook Bay living, the emptiness of St. John if you have exhausted the dozen films worth seeing, the wooden houses. The mood of the perversely earnest, and the lonely: so much human and relevant to the Zealand character than Polaris trees, the Auckland Harbour Bridge, the empty American-style hotels and war memorials.

BRITISH MUSEUM Research Assistants

7 posts for men and women aged at least 20, 2 in the Department of Manuscripts, 2 in the Department of Oriental Printed Books and Manuscripts, and 3 in the Department of Printed Books.

QUALIFICATIONS: Candidates for all these posts must have a degree; further requirements are listed separately under each post.

(a) **Department of Manuscripts**
Post 1: research in connection with Departmental catalogues; dealing and correction of proofs; answering questions about the collections; dealing with correspondence. General knowledge of history and literature, and knowledge of Latin and one modern foreign European language, essential.

(b) **Department of Oriental Printed Books and Manuscripts**
Post 1: supporting the work of language specialists; assisting in information and reference work; and supervising the maintenance of card catalogues, and in Asian countries, their languages, and cultures essential; library qualifications or experience an advantage; knowledge of foreign languages, highly desirable.

(c) **Department of Printed Books**
Post 1: preparation from existing catalogue slips of a new catalogue of books printed before 1800. Good knowledge of Hebrew essential; qualification in librarianship desirable.

Post 2: concerned mainly with the cataloguing of new acquisitions; answering queries relating to the collections; and assisting in some aspects of acquisition work; library qualifications or experience an advantage; knowledge of one or more modern foreign European languages to G.C.E. Advanced level standard desirable.

SALARIES: Research Assistant Grade II £934-£1,579. Research Assistant Grade I £1,715-£2,131. Grading will depend on age, qualifications and experience. Starting salary may be above minimum of higher scale. Non-contributory pension. Promotion prospects.

WRITE to Civil Service Commission, Savile Row, London, W1X 2AA, or TELEPHONE 01-734 6010 Ext. 229 (after 5.30 p.m. 01-734 6464 "Ansafone" service), for application form, quoting 7233/69. Closing date 22nd August, 1969.

East Suffolk County Library County Library Headquarters

SENIOR CATALOGUER

Salary on Librarian grade within range £850-£1,265 according to qualifications and experience. Rapidly expanding authority, £36,000 book fund.

Applications, with details of experience and qualifications, and name of one referee to County Librarian, County Library, County Hall, Ipswich, Suffolk, by 11th August 1969.

LONDON BOROUGH OF HAVERING PUBLIC LIBRARIES

Applications are invited from approximately qualified candidates for the following posts:

(1) **EXTENSION OFFICER**
A.P. 415 £1485-£1925

(2) **STOCK EDITOR**
A.P. 414 £1485-£1715

(3) **SENIOR ASSISTANT**
A.P. 413 £1485-£1715

(4) **CHILDREN'S LIBRARIAN**
Librarian's Scale £850-£1485

London weighting allowance is payable in each case.

Chartered Librarians are required for Posts (1), (3) and (4).

Application forms and further particulars from:

Borough Librarian,
Central Library,
Ratford,
RM1 1AR

Closing date—5th August, 1969.

NEW ZEALAND UNIVERSITY OF CANTERBURY Christchurch

SENIOR LECTURER OR LECTURER IN GERMAN

Applications are invited for the above mentioned post. The appointee may have specialisation in any field of German studies or teaching.

Salaries are under review. Existing salaries for Lecturers are NZ\$7,100 to NZ\$8,400 per annum and for Senior Lecturers NZ\$7,400 to NZ\$8,700 per annum and for Senior Lecturers NZ\$7,400 to NZ\$8,700 per annum.

Particulars, including information on travel and removal allowances, study leave, housing and superannuation may be obtained from the Secretary-General, Association of Commonwealth Universities (ACU), 16 Grafton Square, London, W.C.1.

Applications should be sent to the Secretary-General, Association of Commonwealth Universities, 16 Grafton Square, London, W.C.1.

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VACANT APPOINTMENTS

LONDON BOROUGH OF BEXLEY ERITH COLLEGE OF TECHNOLOGY Erith Road, Belvedere, Kent

Principal: D. F. Glover, B.Sc., F.C.C.S., A.M.B.I.M.

COLLEGE LIBRARIAN

Applications are invited for the above new post with effect from 1st January, 1970. Phase I of a New College is completed and in use. Extensive developments covering Phase II are now well under way and include provisions for a magnificent library.

Applicants should be Chartered Librarians with appropriate experience. A university degree and/or some teaching or lecturing experience would be an advantage.

Salary in the range A.P.4/5 (£1,485-£1,925+£90 London Allowance) according to qualifications and experience.

Applications forms and further particulars from the Registrar, Erith College of Technology, Erith Road, Belvedere Kent, returnable by Monday, 22nd September, 1969.

CLIVE DENNIS,
Town Clerk.

CIBA

require a suitably experienced LIBRARIAN

or young science graduate to supervise the Medical and Research Libraries at Horsham, Sussex. The successful candidate will be expected to assist the doctors and scientists using the libraries in such matters as literature searches, indexing, abstracting, evaluating, storing and retrieving scientific and technical data. He, or she, will be encouraged to study and develop relevant techniques in the new and growing field of Information Science, in association with the Documentation Centre of the parent company in Basle, Switzerland.

Salary negotiable, depending on qualifications and experience. Location and working conditions exceptionally fine. Applications will be treated in strict confidence. Please write giving particulars of age, qualifications and experience to:

The Secretary,
CIBA Laboratories Limited,
Horsham, Sussex.

London Borough of Tower Hamlets

DEPUTY BOROUGH LIBRARIAN

(P.O.I. £2,170-£2,520 plus London "Weighting")

Applications for the above post are invited from Fellows and Associates of the Library Association, with appropriate experience.

Apply (postcard preferred, quoting L/2) to Establishments Officer, Town Hall, Cambridge Heath Road, London, E2 for application form returnable by 18th August, 1969.

COUNTY BOROUGH OF BOURNEMOUTH—Public Libraries

Appointment of Chief Assistant Librarian

Applications are invited from Chartered Librarians with suitable administrative experience for the post of CHIEF ASSISTANT LIBRARIAN in an expanding service in a most attractive coastal area. Salary will be within the Grade A.P.V. (£1,715-£2,131) according to qualification and experience. Further particulars available on request. Consideration will be given to the provision of temporary housing accommodation to applicants with full particulars and naming two referees to the Borough Librarian, Central Library, Lansdowne, Bournemouth, to arrive not later than 30th August, 1969.

COUNTY BOROUGH OF LUTON LUTON COLLEGE OF TECHNOLOGY

Applications are invited for the post of CHIEF ASSISTANT LIBRARIAN in the College Library. The successful candidate will be expected to assist the Librarian in the management of the library and to be responsible for the provision of temporary housing accommodation to applicants with full particulars and naming two referees to the Borough Librarian, Central Library, Lansdowne, Bournemouth, to arrive not later than 30th August, 1969.

COUNTY BOROUGH OF LUTON PUBLIC LIBRARIES DEPARTMENT

Applications are invited for the post of CHIEF ASSISTANT LIBRARIAN in the College Library. The successful candidate will be expected to assist the Librarian in the management of the library and to be responsible for the provision of temporary housing accommodation to applicants with full particulars and naming two referees to the Borough Librarian, Central Library, Lansdowne, Bournemouth, to arrive not later than 30th August, 1969.

ARCHITECTURAL ASSOCIATION

Applications are invited for the post of CHIEF ASSISTANT LIBRARIAN in the College Library. The successful candidate will be expected to assist the Librarian in the management of the library and to be responsible for the provision of temporary housing accommodation to applicants with full particulars and naming two referees to the Borough Librarian, Central Library, Lansdowne, Bournemouth, to arrive not later than 30th August, 1969.

Applications are invited for the post of CHIEF ASSISTANT LIBRARIAN in the College Library. The successful candidate will be expected to assist the Librarian in the management of the library and to be responsible for the provision of temporary housing accommodation to applicants with full particulars and naming two referees to the Borough Librarian, Central Library, Lansdowne, Bournemouth, to arrive not later than 30th August, 1969.

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Research Assistants IMPERIAL WAR MUSEUM

The Document Section of the Department of Libraries and Archives has vacancies for 2 Research Assistants (one Grade I and one Grade II). Applications are invited from both men and women aged at least 28 for Grade I, and at least 20 for Grade II.

DUTIES: include cataloguing and indexing records, preparing material for microfilming, answering enquiries, and advising research workers. The Research Assistants will also assist in the collection of information about records of contemporary history in other archives and in the acquisition of further material for the Document Section. Each of the successful candidates will eventually take special responsibility for part of the collections.

QUALIFICATIONS: Degree in history or a related discipline; sound knowledge of modern history essential; diploma in archive administration or research experience an advantage. Candidates must have a good working knowledge of at least one modern foreign European language; for the Grade I post a good knowledge of German is essential.

SALARY: Research Assistant, Grade I, £1,715-£2,131; starting salary may be above minimum. Research Assistant, Grade II, £934 (at age 20)—£1,333 (at 26 or over on entry), rising to £1,579. Non-contributory pension. Promotion prospects.

WRITE to Civil Service Commission, 23 Savile Row, London, W1X 2AA, or TELEPHONE 01-734 6010 ext. 229 (after 5.30 p.m. 01-734 6464 "Ansafone" service), for application form, quoting 7222/69. Closing date 20th August, 1969.

LIBRARIAN-IN-CHARGE

The vacancy is for an experienced qualified or partly qualified person to take charge of either one of the smaller branch libraries or of the travelling library and housebound readers' service. The appointment will be made at any point within AP Grades (£1,185—£1,630 including London Weighting) depending on qualifications.

Application forms, obtainable from the Director, Central Library, Cecil Road, Enfield to be returned within two weeks of this advertisement.

COUNTY BOROUGH OF BARTLEPOOL

Appointment of DEPUTY BOROUGH LIBRARIAN

Applications are invited from Chartered Librarians for the appointment of Deputy Borough Librarian. The salary will be within the Grade A.P. IV—Senior Officer (to the bar), i.e. £1,485—£1,925 according to qualifications and experience.

A car allowance, housing accommodation and assistance with removal expenses will be available in appropriate cases.

Further details may be obtained from the Borough Librarian, Central Library, Hartlepool.

Applications with full details of qualifications and experience, together with the names and addresses of two referees, should be sent to the Borough Librarian, Central Library, Hartlepool, by 15th August, 1969.

Eric P. Wignall, Town Clerk, Municipal Buildings, Hartlepool, Co. Durham.

NEW UNIVERSITY LECTURERS

Course in cataloguing and housing. Sept. 24-25, 69. Apply Secretary, U.S.M.U., 45 Russell Square, W.C.1. MUR 1900. Ext. 194.

COUNTY BOROUGH OF LUTON

LIBRARIAN

Applications are invited for the post of CHIEF ASSISTANT LIBRARIAN in the College Library. The successful candidate will be expected to assist the Librarian in the management of the library and to be responsible for the provision of temporary housing accommodation to applicants with full particulars and naming two referees to the Borough Librarian, Central Library, Lansdowne, Bournemouth, to arrive not later than 30th August, 1969.

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VACANT APPOINTMENTS

Librarians

COUNTY BOROUGH OF BOLTON

Applications are invited from approximately qualified candidates for the following posts:

(1) **EXTENSION OFFICER**
A.P. 415 £1485-£1925

(2) **STOCK EDITOR**
A.P. 414 £1485-£1715

(3) **SENIOR ASSISTANT**
A.P. 413 £1485-£1715

(4) **CHILDREN'S LIBRARIAN**
Librarian's Scale £850-£1485

London weighting allowance is payable in each case.

Chartered Librarians are required for Posts (1